THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—MATTHEW V: 16.

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AUTHORITY IN THE CHURCH OF CHRIST.

[CONTINUED FROM PAGE 53.]

Now, there are large numbers of people who call themselves ministers of Jesus Christ; but to be a minister of the Lord Jesus Christ a man must have power and authority from Him to act in His name. When Peter said to the assembled multitude on the day of Pentecost, "Repent and be baptized every one of you, for the remission of your sins," he made a promise unto them as to what the effect would be if they would obey his words. When they were baptized, there is not a doubt that their sins were remitted, because the man who made the promise spoke in the name of heaven, and heaven confirmed his words by remitting the sins of those who obeyed his words. The Holy Ghost was also bestowed upon them. It is a remarkable thing that notwithstanding the thousands of professed ministers throughout the land, there were none at the time of which I speak (when the Prophet Joseph announced that he had beheld a heavenly vision) who could make this promise. The Lord told Joseph Smith that that authority had been withdrawn from the earth. The evidences of this were to be seen in the absence of power, of heavenly blessings and gifts, of union, and of all those great characteristics which accompanied the work of God in the days of Jesus and His Apostles. He testified that this authority had been restored, and that he had received the administration of holy angels.

Why should this testimony startle anybody? I know that at the time he made the declaration it was a most startling thing; for people were not familiar then, as they are somewhat now, with spiritual manifestations. Spiritualism had not been heard of. It required the true Church to come before an imitation or a bogus was necessary to deceive the people. But it should not startle anybody that angels should come to restore that

which was lost. How else could it be obtained, if there was no man on the earth who had the authority? There was consistency in the statement that Joseph Smith made. He said that John the Baptist came and ordained him and his companion. They both testified to this. Why was it necessary that John the Baptist should come? Because he had authority from God to baptize people in water for the remission of their sins. He held the keys of that authority. So great a Prophet was he, and held in such high esteem by heaven, that he was selected out of all the children of men to baptize the Son of God. No greater Prophet was ever born of woman. Yet it is said of him that he did no miracles. Why was he such a great Prophet? Because he had the distinguished honor of leading the Son of God Himself into the waters of baptism and immersing Him in the waters of Jordan, to fulfil all righteousness. He was beheaded, but he held this authority; and he was sent to Joseph Smith and Oliver Cowdery, and they solemnly declared that he laid his hands upon them and ordained them to the same authority that he held. No one else on the earth held it at the time.

But John the Baptist said, after he baptized the Jews, "I, indeed, baptize you with water; but One mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: He shall baptize you with the Holy Ghost and with fire." He did not profess to bestow the gift of the Holy Ghost. That did not belong to the authority which he held, and John the Baptist did not transcend his powers any more than any other servant of God will. He did not pretend to bestow a blessing that he was not authorized to bestow. Many men would say, "If I have the authority to baptize, I have the authority to do something else." But John the Baptist did not. He kept within the prescribed limits of his authority. He had the authority to baptize in water for the remission of sins. He had not the authority to bestow the gift of the Holy Ghost. He bore testimony, however, to the mission of the Son of God, who held that authority. Joseph Smith received the authority to baptize, and men and women who were baptized by him received, if they were baptized according to the conditions prescribed, the remission of their sins.

But this was not all. It was necessary that more authority should be given. There was yet remaining to be received the authority to confer the gift of the Holy Ghost. And who should come to bestow that? Where could it be obtained on the earth, it having been taken from among men? For the same reason that John came, it was necessary that other angelic beings should come. The Son of God while on the earth ordained Apostles. On one occasion he said to Peter, after Peter had borne testimony that He was the Christ, "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." He gave Peter these keys and authority. It was great power. You will remember that when the people of Samaria received the Gospel and were baptized by a man who had the authority to baptize, but not to confer the Holy Ghost, some of the Apostles were sent to Samaria, and they laid their hands upon the Samaritans who had been

baptized, and they received the Holy Ghost. Now, Peter, James and John had this authority, and these three Apostles, Joseph Smith and Oliver Cowdery testified, came to them, laid their hands upon them, and ordained them to the same authority they had—that is, they ordained them Apostles; so that once more upon the earth the Apostleship existed, and this Apostleship embraced all the authority that God gives to man on the earth. And Peter gave to Joseph Smith the keys that he held, in order that the authority might be once more among men by which the gift of the Holy Ghost could be bestowed.

No sooner did this authority rest upon these men, and they began to baptize, than a storm of persecution—the same storm that had attended the exercise of that authority in ancient days—again began to rage. It is a strange thing that in this enlightened age the same spirit that had sought to destroy the work of God should again appear among men. Everything evil that could be said about Joseph Smith was said. He was persecuted. His kindred and everyone that embraced the Gospel as he taught it were persecuted. And, as I have said, his sole crime consisted in teaching the Gospel as it is recorded in the books that have come down to us. He said to men: "If you will believe in Jesus Christ, repent of your sins, be baptized for the remission of them by one having authority, and have hands laid upon you, you shall have the Holy Ghost, and your sins will be remitted." What was there about that doctrine that men should get angry at it? Is it not the same doctrine that was taught by the old Apostles, and for which they were persecuted and slain? It is precisely the same. He did not say, "I am some superior being; worship me; look upon me as your Savior." Men might have got angry at a statement of that kind. But he said, "I am a humble follower of Jesus Christ. He has chosen me to be His servant. He has given me the authority to promise to you that if you will repent of your sins and be baptized, you shall have the remission of them, and you shall receive the Holy Ghost." And he said further, "If you doubt my words, ask God in the name of Jesus, for a testimony, and you shall receive it." What more could any human being say than this? Yet this persecution continued to rage, and the people who believed in his teachings became the objects of it. A strange thing to say, that in our day men and women who believed such a doctrine should be driven from their homes, their property taken possession of, and their lives threatened!

As I have said before, it would seem incredible if we did not know that such things had occurred. We can read of them in bygone times, and the wonder arises in our minds, in reading such events, how it was possible for people to become so excited and have such deadly hatred to men who taught and believed in such pure doctrines. Yet it is a matter of record, attested by numerous witnesses, that such was the case in ancient days. We know that those who then believed in Jesus were subjected to all manner of persecutions—to the most violent tortures and the most dreadful deaths. And as we read about this we wonder at the cruelty and the blindness of the people who were guilty of such atrocious deeds. The names of the men who perpetrated these things have come down to us

and we execrate their memories. When we wish to give strength to a description of cruelty we use the names of these persecutors of the followers of Jesus. Would it not seem incredible that in our day, with all these illustrations that have come to us, in this very land of ours, and under this glorious form of government, similar persecution should be practiced, and that men and women should suffer death because of their belief in the principles which Jesus and His Apostles taught? Yet such is the case.

The Latter-day Saints were compelled to leave Ohio because of the persecutions that they endured. It was as much as their lives were worth to stay there. Joseph Smith had almost to leave the State by stealth. Brigham Young, who had achieved some prominence at that time, had to leave in a similar manner, besides numbers of others; and they had to flee to Missouri to escape the vexatious attacks of those who hated them. In Missouri they were treated in a similar manner. They were driven from Jackson county into Clay county, their houses burned, their property destroyed; from Clay into Caldwell county, and from Caldwell county out of the State. Many of them died through the suffering they had to endure. They were driven out in the midst of an inclement winter, and some of them shot down like so many wild beasts. And what was it for? Because they believed that God had spoken from the heavens, that the Gospel had been restored in its primitive purity, and that the gifts of the Gospel were again enjoyed by men who obeyed the commandments of God; because they sought to walk in the old paths, and contended for the faith that was once delivered to the Saints.

Of course, all manner of falsehoods were told about them. They were blackened, because it was necessary to do so, just as, in the days of Rome, it was necessary to blacken the Christians. The Christians were accused, when they met in secret to partake of the Sacrament, as we have done today, of sacrificing children and partaking of a cannibal feast. That was one of the stories circulated to excite the prejudices of the populace and to justify the atrocities that were practiced upon them. So in our day it has been necessary to blacken the characters of the Latter-day Saints, to accuse them of the vilest crimes, to attribute to them the most base conduct, to make that which was done to them appear justifiable in the eyes of the world. We used to be accused of living by theft, before we came to these valleys, and that we were a lawless band. That was the cry that went out from Nauvoo, and it was said that travelers were not safe. These stories were told to justify the terrible wrongs that were practiced upon us. We had to be driven out, and what excuse could men have for driving an innocent people? Lies had to be told, just as they were about the early Christians. Their names and their characters were made as odious as possible, in order that all men would hate them, and that there would be no sympathy for them. It has required generations to vindicate their memories and to clear away the mists of misrepresentation and falsehood which surrounded them. We proved when we came here that we were not thieves, and that we could live without stealing. Then something else had to be told about us, in order to excite the prejudices of the

people and to maintain that opposition which was thought proper to wage against us.

[TO BE CONTINUED.]

INDIAN TERRITORY MISSION.

ELDER ANDREW KIMBALL, President of the Indian Territory Mission, left Salt Lake City on December 29 last, in company with Elder M. W. Dalton, for the mission field, arriving at Manard on New Year Day. The following, from a letter written by him on January 3, to the *Deseret News*, gives items of interest respecting conditions among the aborigines of America: The Indian Territory has not changed much, except that a branch of the M. P. R. R. runs through from Coffeeville, Kansas, to Fort Smith, Arkansas. The people have had splendid crops and good prices for wheat and corn, but nothing for cotton. It has been quite a season of sickness and death; la grippe has not entirely let go of the people yet. During the legislative session recently both Chief J. B. Mays and Assistant Chief Henry Chambers (a great friend of ours) died. The council have again met and elected their chief executives and made another start. Now the new chief, C. J. Harris, is prostrated by the same malady.

Disease is not the only destroyer of life. In the last three weeks nine persons, mostly whites and negroes, have been shot. Then there have been a number of holiday rows, the killing of a U. S. marshal, and so on. Prairie fires have destroyed considerable property. The weather was warm and pleasant up to New Year; since then there has been a cold snowstorm. The weather has again cleared up and everything has assumed a spring-like appearance.

Manard is the name of the postoffice and little store conducted by our friend W. H. Hendricks, and the place of business for the neighborhood scattered for ten miles up the creek, "Bayou." This is the first landing place of the Elders, made dear to them from that fact and that they receive their first letters through this post and meet their first Cherokee friends.

At our Indian home we met Elders Harvey M. Rawlins and Lester Stott, besides our warm friends Uncle and Auntie Hendricks, and others. We had a joyful meeting. The Elders are well and enjoying their labors. Peculiar feelings were experienced on turning a curve in the road and mounting a little rise about a quarter of a mile from the postoffice, on again seeing our Indian home, a welcome spot to all the Elders from the many circumstances surrounding it. In the summer of 1883 Apostle George Teasdale and M. W. Dalton passed this way. On seeing Mr. Hendricks standing upon the porch, Brother Dalton exclaimed: "I like the appearance of that man; he looks like a regular old Israelite. Sit down on these rocks. I will go and talk with him." Since that day William H. and Ann E. Hendricks have made a home for and been like parents to the Elders.

Dinner was served, of real corn bread, white and short biscuits, home-made molasses, butter, hog meat, potatoes, and new-laid eggs; also tea of

sassafras roots. Some of the Elders at home, not forgetting their old friends here, sent them tokens of kind remembrance and love.

The mission is in a fairly prosperous condition. Two Elders are here; the others are in the South Cherokee, Choctaw and Chickasaw nations. We have not seen them yet, but will have to do so soon. All are pretty well, and kept busy opening up new fields and instructing the converts, trying to fill the requests made upon them from all parts of the country. The attention of the people generally is being turned towards the labors of the Elders. Many are expressing themselves favorably, and are asking for the "Mormons." Mr. Hendricks often receives inquiries about the Elders, and requests to send them to the interrogators. Because of the timidity—natural to these people—they hold back long after they are convinced and in their hearts prepared for the Gospel. There are many looking forward to the time when we, like others, will be blessed with a house or parsonage and an organization to which they may attach themselves. The white people receive the Gospel more readily. The Indian is slow and thoughtful, but when, through the kind providences of the Almighty, we are permitted to establish ourselves more permanently, as we are doing, we will commence to make more of a showing. A meeting was held to-day at the house of W. H. Hendricks. There was a good attendance and considerable interest manifest. Especial mention was made in respect to our departed brother and co-laborer, Franklin M. Anderson, whose death has caused gloom and sorrow to come upon his many friends in this land. They, with the Elders, express deep sympathy for his family and dear ones. Brother Frank, like many other good men, lived years ahead of his time.

FACTS AND EVENTS.

By the explosion of a powder magazine at Ceredo, Virginia, U.S.A., on January 18, six persons were killed.

A revolt, instigated by priests, occurred in Persia on January 15, but was suppressed by government troops, 400 persons being killed.

A church building at Slobosteoi, Russia, collapsed during service on January 20. The killed and injured number upwards of fifty persons.

Advices received from the west coast of Africa, on January 18, state that in a battle between French and Dahomeyans, the latter were defeated with a loss of 250 killed.

A collision occurred on the Transcausian Railway at Tiflis, on January 21, in which six persons were burned to death and others seriously injured by the trains taking fire.

Professor John Couch Adams, of Cambridge University, England, died on January 21, aged seventy-three years. He was one of the astronomers who discovered the planet Neptune.

Two captains of ocean steamers report that on January 16 they saw a large ship on fire in mid-ocean, but before they could get close enough the vessel had sunk. No survivors could be discovered.

A remarkable scene was enacted in the French Chamber of Deputies on January 9—remarkable even for a French legislative body. Blows were freely exchanged between ministers and deputies, and the sitting had to be adjourned. Several duels have been arranged as a result of the outburst.

On January 14 over fifty officials were arrested in Bulgaria, on a charge of conspiring to assassinate the prime minister, M. Stambouloff. A plot to poison Prince Ferdinand has also been discovered.

During an Armenian religious ceremony of "blessing the waters" at Tiflis, on January 17, a bridge over a creek gave way, resulting in the death of seventy-three persons and the injury of many others.

Mr. Edison claims that he has an invention in hand by which it is possible for twenty-five men, stationed in a fort, to destroy an assaulting enemy by "an electric stream of water" directed against them.

A sledge containing twenty-four excursionists was wrecked by an express train at St. Louis, U.S.A., on January 19. Seven of the occupants were killed outright, and all of the others injured, some of them fatally.

A company has been organized at Springfield, Illinois, for the purpose of constructing an electric railway between St. Louis and Chicago, a distance of 250 miles. It is claimed that the run can be made in two and a half hours, or at the rate of 100 miles per hour.

During the snow storm which visited County Tyrone, Ireland, on January 15, two little girls named Quinn left school to return to their home in the Cappagh mountain district. They failed to reach their destination, and searchers started to look for them. The children were found on January 22, dead, and clasped in each other's arms, in a partly thawed snowdrift.

The National Surgical Institute at Indianapolis, U.S.A., was destroyed by fire on the night of Janaary 21. There was a panic among the inmates, some of whom were cripples, who, being unable to move from their beds, perished there. Six small children were suffocated in one room. Altogether nineteen persons were burned to death and thirty others more or less severely injured.

Among the Khirgise, Baskir, and other nomad tribes of Eastern Russia and Siberia, there are frequently instances of longevity which call to mind the days of the patriarchs. At present there is living in the government of Tobolsk, in the Dos-kazan settlement, an old Khirgise named Noormoohamed Moosrepoff, who has attained the age of 153 years. His wife is equally old, and his eldest son is 120 years of age. The old man has lost most of his teeth, and has to be fed on milk. The pure air of the Steppes and the koumis diet is without doubt conducive to longevity.

It is now proposed to connect Sweden and Denmark by a tunnel through the Oeresund. Through, not under it, a huge iron pipe, big enough for passenger trains to run in, is to be laid from Elsinore to Helsingborg, two English miles, on hollow iron pillars filled with concrete. It is proposed to so balance the weight of the pipe with the displaced mass of water that the pillars will have hardly any burden to carry. The tunnel is to be laid so deep as to be secure from the action of the waves and out of the reach of the biggest ships. One danger will remain, however, against which the skill of the engineers can provide no protection—the peril from a sinking wreck. Should such a one strike the tunnel it would be all up with it, and with anything that happened to be *en route* between the two coasts, in an instant. The cost of the tunnel is put at £800,000 or thereabouts.

A telegram of January 18 says that news has been received at Fort Smith, Arkansas, of a lynching which had taken place a few days previous in the northern part of the state. A few weeks ago Peter Baker, a farmer, was found murdered. His wife and a man named Jim Johnson, generally supposed to be the woman's paramour, disappeared, but recently came back again. One night the neighbors surrounded the house, and demanded an explanation of Baker's death. They were ordered to leave, and did so, but later advanced to attack the house. They were greeted by shots and one of their number wounded. They succeeded in forcing an entrance, wounding both Johnson and the woman. They then took the pair, stripped them of their clothing, lashed them back to back, hanged them with a single rope to a tree in front of the house, and left them there, with an inscription saying why they had been killed.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, FEBRUARY 1, 1892.

CONGRESS AND UTAH.

THE present session of the United States Congress is devoting a measure of attention to Utah, by the consideration of a bill which was introduced into both branches of the legislative department on January 5. It has been the usual thing for years past to have legislation pending in some form or other before the law-makers of the republic. The tendency heretofore has been to oppress the people of Utah, and to exhibit especial hostility toward the Latter-day Saints. The present bill is, however, a radical departure from the former procedure, and instead of aiming at further political enthrallment of American citizens because of their religious views, the purpose is to invest them with a greater degree of home rule power than they have ever enjoyed in a Territory, though it does not go to the extent of granting all they are entitled to in this regard, viz.: the exercise of the full powers of state government.

If the bill now before Congress should become law, it would give the people of Utah the privilege of electing (in addition to minor officers, which are now elective) the governor, lieutenant-governor, secretary, auditor, treasurer, attorney-general, district attorneys, superintendent of public instruction, and supreme, district and probate court judges. These are now appointed by the Federal authority, the people having no voice in their selection. It would also empower the legislature, by a two-thirds vote, to pass laws over the governor's veto, which is now absolute, and would make of the Territory a district wherein a judge, appointed by the President of the United States, would try all cases arising under the national laws. It will be readily seen that such a measure as the one proposed would establish a condition that would be a considerable improvement on the system which at present shackles the Territory, and retards its development.

The promoters of the home rule bill evidently entertain toward the people of Utah that good feeling which should animate all the citizens of the great republic in their political associations with each other; and there is no doubt that those whom the measure is intended to benefit are justly entitled, not alone to the advantages which the passage of such a law would give, but also to the full privileges of statehood. But it is

questionable whether the efforts to secure legislation at the present time will attain the good results desired.

It is true that recent events indicate rapid progress in the removal of prejudice against and animadversion of the "Mormons;" the adverse feeling which pervaded the public mind in America has been greatly modified by a better acquaintance with the actual condition, aims and course of life of the Latter-day Saints; and with the acquirement of correct information the honorable men of the nation have come to admire the sincerity, virtue, courage and thrift of a people whom they had been deceived by enemies into despising as the embodiment of all that was vicious in human nature. It is also true that the false impressions regarding the Saints have not been completely eliminated; nor has the class whose machinations created those impressions been turned from its error or induced to forsake its evil ways. In its political ranks there is still a burning desire to aggrandize its members at the cost of ruin to the people who have been preyed upon; while the religious wing of anti-"Mormonism" is deeply imbued with the murderous intolerance expressed by that New York pulpit-harlequin, T. De Witt Talmage, who wanted his particular gospel forced into the "Mormons" at the cannon's mouth.

This class has great influence in the halls of Congress, as shown by experience, and any movement which has a tendency to accord justice to the "Mormons" will be sure to meet with bitter opposition from that source. Whenever anything which affects in the remotest degree the Latter-day Saints is under national consideration, rival sectarianism and political carnivoræ are found exerting their powers for the injury of the Saints. That this will be the case in the present instance is a certainty. Will bigotry, prejudice and mendacity continue for a time to prevail, or has the point been reached when truth and justice and enlightenment shall claim the triumph with the law-makers? There is no doubt regarding the reply this question should elicit, though the expression of an opinion as to what it will receive might be injudicious at this stage of the proceedings.

Whatever may be the immediate effect of agitation of the "Mormon question" in Congress, good will be the ultimate result. The more its features are discussed, the more general does a knowledge of facts concerning the Latter-day Saints become, thereby augmenting the number of their friends, and extending their power for good. Their enemies have encompassed the earth with misrepresentations, but the truth is steadily gaining headway, establishing itself and dispersing the shades of error The time may or may not be ripe for a change in the current of legislation toward the Latter-day Saints; at any rate the occasion is seasonable for allowing the legislators of the republic another opportunity to deal justly with the people of Utah. J. H. A.

A CABLEGRAM was received on January 22, by President Young, announcing the death at Salt Lake City of two of his sisters. One of these was Fannie Caroline Young Thatcher, aged forty-two years; Sister Thatcher has been in feeble health for some time, this fact having particularly drawn toward her the sympathies of the community, to whom she

was known as a most estimable woman and faithful Latter-day Saint. The other was Charlotte Talula Young Wood, aged twenty-nine years; the cause of death was not stated, nor are any particulars given. Word has also reached here of the demise, at Logan, of the only child of Elder Hans A. Pedersen, now on a mission to Norway; and, at Payson, of Sister Wride, mother of Elder Lewis W. B. Wride, now laboring in the Welsh Conference. We extend our sincere condolence to the bereaved in their time of sorrow. May the comforting influence of the Holy Spirit rest upon them in their affliction, and enable them to acknowledge in all things the hand of a loving and all-wise Father and God.

THE death rate in London during the week ending January 23 reached a higher figure than at any time since the great cholera epidemic of half a century ago. In the period named the deaths exceeded the births by nearly 1200. This excessive mortality is attributable to the prevalence of influenza, which was the cause, direct or indirect, of fatal results to 1460 persons during the seven days, or 208 every day. At several of the large cemeteries grave-diggers were kept employed day and night. Owing to the extensive spread of the epidemic throughout England, several leading ministers have appointed days of "humiliation and prayer," to specially implore divine relief from the destroyer. The influenza has to a marked extent assumed the form of a "desolating sickness" which covers the land, both in Europe and America.

THE district attorney of Idaho, on January 2, dismissed indictments against over one hundred Latter-day Saints residing in that State, for the reason, as he stated, that the government could not prove the allegations it had made against the accused. But the conspiracy under which all those indictments were found accomplished its purpose. The political schemers engaged in it raised a hue and cry against the "Mormons," packed juries to indict a number of them, and by this means induced Congress to admit Idaho into the Union with a test oath disfranchising "Mormons," and also secured a decision of the Supreme Court sustaining the validity of the oath. Now they come into court and admit that the accusations were untrue. They knew as well in 1890 as they do to-day that this was the case. The "Mormons," however, are still compelled to submit to the wrong that was wrought through the falsehood.

IT is pleasing to note the success which is attending such institutions as the Brigham Young Academy in Utah, the new building for which was dedicated on January 4, and is now occupied. The advanced educational facilities afforded in such places to the children of the Latter-day Saints receive due appreciation. Religious instruction and the use of the Bible are forbidden in the public schools of the United States, but in the colleges and academies which exist and are increasing under the direction of the General Church Board of Education, the young people of Israel are afforded ample opportunities for being instructed in the worship of the true and living God. The Young University, which has just been inaugurated, is

destined to take the front place in this system of schools. Its buildings are to be like those of the great Yale and Harvard universities in America, and its course of instruction in the sciences and classics will be second to none; while its theological department will have the advantage over all schools outside of those conducted by the Latter-day Saints, in that it will inculcate the principles of pure Christianity—the everlasting Gospel of Christ.

A COMPANY has been incorporated in Chicago with a capital of $100,000, and has for its object the making of collections, investigations, and explorations for the purpose of acquiring information concerning the "prehistoric races of America." The first fields to be operated in by the organization are Arizona and New Mexico. The Latter-day Saints will have more than a passing interest in observing the progress and results of the company's labors; for while the archæological remains which are so numerous throughout America afford conclusive proof of the historical authenticity of the Book of Mormon in its record of the ancient races which peopled that continent, the matter will be brought more directly than heretofore to the attention of the general public.

WE have received from the author—Judge A. B. Carlton, of Indiana, U.S.A.—a copy of his new book, "The Wonderlands of the Wild West." The work is well illustrated and contains a large variety of matter, at once interesting and important from a historical point of view. In it Judge Carlton gives the results of his observation in the Great West. He devotes a full share of attention to Utah and the "Mormons," writing of the latter from the standpoint of one not of their faith, yet with an evident desire to deal fairly and impartially. In this he has been eminently successful; his experience of seven years—from 1882 to 1889—as a member of the United States Commission for Utah, has been of especial value to him, placing him in a position to speak authoritatively.

RELEASES.—Elder Thomas H. Woolford is honorably released from his labors as Traveling Elder in the London Conference, to return home.

Elder B. S. Hunt is honorably released from his labors as Traveling Elder in the Nottingham Conference, to return home.

A CARNIVOROUS PLANT.

THERE are certain plants which seize and prey upon insects. The fact of the capture is beyond doubt, and the plants which are capable of this feat are known generally by the name of fly-catchers. But while many fly-catchers can make no claim to being fly-digesters, there is among them a class of plants which, to all appearances, possesses the power of assimilating animal food, and being nourished by it. One of the most conspicuous of this group is *Dionœa muscipula*, the Carolina catch-fly, or Venus fly-trap. It is a native of the Southern States (U.S.A.), North Carolina being, I believe, the northern limit of its growth, and, like so many of its species, it always finds its home in some bit of marshy land. To attain true success

in its artificial cultivation a pot of bog earth is required, which should be kept constantly standing in a deep saucer of water.

The appearance of this plant is so peculiar that when once seen it is not readily forgotten. A leafless scape, six inches in height, rises from the root, and terminates in an umbel of white flowers; these are, however, of distinctly subordinate interest. Its winged leaf-stalks spread themselves out like a kind of rosette about the root, each bearing a broad leaf, so curious in the strange powers which it displays as almost to convince one that the plant can lay claim to a sentient life. The leaf proper is orbicular in shape, and has a hinge-like mid-vein, upon which the halves swing smoothly, opening and shutting with great speed and ease. Each half is somewhat concave upon the upper surface, and is bordered by a row of spines thickly placed around its outer edge, and set at such an angle as to cross when the blades are closed. They have, also, a power of separate movement, and interlock like the fingers of two hands. They remind one irresistibly of the teeth of a steel tray, which, in fact, they also resemble in the use for which they are designed.

On the central part of each blade we find three conspicuous hairs. These are of the greatest sensitiveness, delicate, irritable, and so placed that even a small insect can hardly alight or move about upon the leaf without touching one or more of them. Over the surface of the blades are also strewn many small red globules, or glands, which are most numerous in the vicinity of the hairs. Provided the leaf upon which it grows be vigorous, no sooner is one of these irritable hairs touched—be it ever so lightly—than the blades spring together, the spines cross at right angles, and presently a slightly glutinous secretion begins to flow from the red globules, which is supposed to be the active agent in the process of digestion. It is not improbable that the fluid from these glands may also serve to attract insects and cause them to alight upon the plant.

On a warm day in summer we may reasonably count upon finding our fly-catcher with a keen appetite and alert for opportunity. Its red glands glisten in the sun, and a fly, espying the pretty sight, and may be attracted, too, by some odor suggestive of delicate feasting, alights upon the leaf. Perhaps at his very first step he brushes against one of the sensitive hairs, when the two halves instantly close. Even were the process less prompt than it is, or the leaf imperfectly shut, the fly would be captured, for the interlocking marginal spines form such a network above the poor insect as to effectually prevent his escape. In his efforts to find a way out he will run up and down, and be sure again and again to come in contact with the hairs, which, proving each time responsive to his touch, even more tightly lock the walls of his prison about him; while the force of the contraction is so great that should he put forth all his power of strength it will be in vain—he cannot force them open.

The process of digestion in the plant, far from being hurried, is one of the greatest deliberation. The time occupied varies from one to three weeks, its duration being influenced somewhat by the size and vigor of the leaf, but far more by the kind of food which is being absorbed. Soft-bodied insects, flies, spiders, and those of like texture, are more quickly

disposed of than beetles and others which have hard or shell-like coverings, and small creatures disappear more speedily than larger ones of the same sort. The size of the insect thus caught and capable of being digested seems also to bear direct proportion to the size of the plant. Experiments tried upon an unusually large specimen of Venus fly-trap have been most interesting in their results. One leaf, measuring one and five-eighths inches in length from end to end, and three-fourths of an inch from mid-rib to edge, with spines one half-inch long and numbering nearly four dozen in all upon the two halves, caught and consumed not only formidable spiders, but a horny beetle as well.—*Popular Science News.*

THE BONDAGE OF DEBT.

A MAN who has pronounced opinions and expresses them in strong terms is generally regarded as a radical whose enunciations are to be taken with much allowance. If a thing ought to be said, however, it is better to state it with sufficient earnestness to give it weight, rather than hedge it around with qualifications which give the appearance of doubtful sincerity. Men differ in their characteristics, and their utterances are generally an index to the strength of their sentiments and convictions. Horace Greeley was one of those forceful men who do not recognize any half-way house in stating what they conceive to be right and true. In these times of comparative business recklessness, the following from his powerful pen may be useful, as it is, on account of its strength, interesting: To be hungry, ragged and penniless is not pleasant; but this is nothing to the horrors of bankruptcy. All the wealth of the Rothschilds would be a poor recompense to the five years' struggle, with the consciousness that you had taken the money or property of trusting friends—promising to return or pay for it when required, and had betrayed their confidence through insolvency.

I dwell on this point, for I would deter others from entering that place of torment. Half the young men in the country, with many old enough to know better, would "go into business"—that is, into debt—to-morrow, if they could. Most poor men are so ignorant as to envy the merchant or manufacturer whose life is an incessant struggle with pecuniary difficulties, who is driven to constant "shining," and who, from month to month, barely evades that insolvency which sooner or later overtakes most men in business, so that it has been computed that but one in twenty of these achieves pecuniary success.

For my own part—and I speak from sad experience—I would rather be a convict in state prison, a slave in a rice swamp, than to pass through life under the harrow of debt. Let no young man misjudge himself unfortunate, or truly poor, so long as he has the full use of his limbs and faculties and is substantially free from debt.

Hunger, cold, rags, hard work, contempt, suspicion, unjust reproach, are disagreeable; but debt is infinitely worse than them all. And, if it had pleased God to spare either or all of my sons to be the support or solace of my declining years, the lesson which I should have earnestly sought to

impress upon them is: "Never run into debt! Avoid pecuniary obligations as you would pestilence or famine. If you have but fifty cents and can get no more for a week, buy a peck of corn, parch it and live on it, rather than owe any man a dollar!"

Of course, I know that some men must do business that involves risks, and must give notes on their obligations; and I do not consider him really in debt who can lay his hands directly on the means of paying at some little sacrifice all he owes; I speak of real debt—that which involves risk of sacrifice on the one side, obligation and dependence on the other—and I say from all such let every youth humbly pray God to preserve him evermore!

UTAH NEWS.

(Summarized from Territorial papers.)

John Hardwick, a native of England, was killed in the Mammoth mine at Tintic on January 4, by a faulty shot of blasting powder.

Arthur Lyons, fifteen years of age, was killed at Provo on December 23, by falling from a loaded wagon in front of the wheels, which passed over him.

The annual entertainment for the old folks, widows, orphans and deaf mutes in Salt Lake City will be given in the Salt Lake Theatre on February 11.

The manufacturers in the Territory have petitioned the legislature to exempt from taxation for five years all buildings, machinery and appliances used in manufactories in Utah.

The Gardo House, in Salt Lake City, has been leased to the Dwight Reformatory Institute, at a rental of $200 per month. The Church had been required to pay $450 per month.

The new dam in the river at Kanab, by which, for the first time in two years, irrigating water is to be brought on to the land, is about completed, and by March 1 the water will be turned in the canal.

A number of suburban additions southeast of Salt Lake City have petitioned for a union with the corporation, and the question will be settled by the electors at the municipal election on February 8.

L. S. Hills was on January 5 elected president of the Deseret National Bank of Salt Lake City, to fill the vacancy caused by the death of the late Bishop John Sharp. H. S. Young succeeds Mr. Hills as cashier.

The Utah legislature convened in Salt Lake City on Monday, January 11. Wm. H. King, of Provo, was elected president of the council, and Wm. H. Seegmiller, of Richfield, speaker of the house of representatives.

Gus Lundberg, of Logan, the inventor of the "perfect scale," has been honored by the Academy of Inventions, at Paris, France, by being elected a corresponding honorary member of the academy, and has been awarded a first class diploma and gold medal.

At Price, Emery County, on December 28, J. J. Kinsman, a brakeman on the Rio Grande Western railway, was in the act of coupling two sections of a train, when his foot caught in the switch frog, and he was crushed under the carwheels. He leaves a wife and baby.

A young man named Ed. Kerr was killed on the Tintic railway at Spanish Fork, on January 7. A construction train ran into a wagon in which he was sitting. He was horribly mangled, being dragged 160 yards. He was unmarried, but had aged parents depending on him for support.

A party of editors, consisting of ninety ladies and gentlemen, members of the Press Club in the Eastern States, reached Salt Lake City on January 11, *en route* to San Francisco, where they will attend the convention of the International League of Press Clubs.

The articles of incorporation of the Salt Lake and Ogden Railway were filed on January 2. The new road is to run from the southwestern part of Salt Lake City west to Garfield Beach, and thence to Ogden. This will give the latter city direct communication with the bathing resorts at the south end of the Great Salt Lake.

H. W. Lawrence, receiver in the suits for the Church property, asked the Territorial Supreme Court to allow him $300 per month compensation. His attorney, John A. Marshall, wanted $150 per month for his services, which have been far from onerous. Judge Marshall's full claim was allowed, while Mr. Lawrence was granted $250 per month.

Dr. James E. Talmage, who has been principal of the Latter-day Saints' College in Salt Lake City ever since its inauguration, was released from that position on January 11, and Prof. Willard Done was appointed to succeed him. Dr. Talmage was released at the request of the General Church Board of Education, who desired his services as scientific instructor in the Young University.

The Great Salt Lake and Hot Springs Railway, which now runs from Salt Lake City north into Davis County, is to be extended to Ogden, and then through Weber, Morgan and Rich counties, to the Wyoming line. It is also intended to build a branch from Centreville, Davis County, westward to Antelope Island, in the Great Salt Lake; if this part of the project is carried into effect, the track will cross to the island on the longest bridge in the world.

A new railway is projected from Ogden to San Francisco, by which a distance of 143 miles will be saved over the route now occupied by the Central Pacific. The means by which this shortening of distance is to be accomplished is by building almost direct west from Ogden, across the east and west divisions of the Great Salt Lake, and resting on the Promontory for the centre. Sixty-eight miles will be saved by this piece of work alone, and a thorough examination of the lake bed has shown that the road can be built across at a much lower cost than was formerly thought possible. A route has been selected which is five and a quarter miles over the east arm of the lake from the shore west of Ogden to the Promontory, and sixteen miles from the latter place across the lake to a point south of Strong Island on the opposite shore. A great causeway is to be built with occasional passage-ways for the river currents from the north. From the shore opposite Strong Island the route continues to Nevada over the Desert. The survey of the line was completed December 20, 1891.

The dedicatory services at the new Brigham Young Academy building, at Provo, were held on Monday, January 4. A large number of visitors attended from Salt Lake City, Ogden, and other places, and the event was made a most interesting occasion. The First Presidency, several of the Apostles, and leading educational men of the Territory were present. Governor Thomas was among the speakers, and complimented the academy trustees on the result of their labors. In his remarks, President Woodruff referred to the early settlement of Utah, and to the fact that no people had done more for the education of their children than the Latter-day Saints. The academy was a Church school, and to the teachers engaged in it President Woodruff said: "Don't fail to teach the children to honor God. If you are told that religion should not be taught in schools, tell such persons that there is a God in heaven, and He has led this people, preserved and guided them, and that nothing exists in the Constitution prohibiting us from teaching our children religion. The young should be taught to honor God, that there is a future existence, and that all men will be required to give an account for the deeds done in the body." The new principal of the academy is Professor Benjamin Cluff, Jr., the entire time of Professor Karl G. Maeser being occupied in his duties as superintendent of all the Church schools.